THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"*Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold.*"—PROV. 3: 13, 14.

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GREETINGS FROM ACROSS THE SEA.

EXTRACTS FROM A LETTER TO PRESIDENT GRANT BY PRESIDENT BEN E. RICH, OF THE SOUTHERN STATES MISSION.

I THOROUGHLY appreciated your lovely letter. It came just as I was leaving on my conference trips, and I have been traveling so constantly since receiving it that I concluded to wait until my rush was over before answering. In traveling through the heavily wooded, and many times swampy sections of the South, I often contrast the difference between this section of the country, undeveloped as it is, and the beautiful scenery throughout England, Ireland, Scotland, and Wales, where for a thousand years they have been improving and beautifying the earth. Many times my thoughts go back to places I have visited there while upon my first mission, and I seem to live over again the happy days spent as a traveling Elder in what was then the Manchester conference, and which covered portions of Lancashire, Cheshire, and Yorkshire. My first sermon was in Leek, Cheshire, and my last, in that land, was in the city of Manchester. It was my privilege during the latter part of my mission to visit many of the conferences of England, Scotland, and Wales. I remember the pleasant gathering in Glasgow, and down in Merthyr, South Wales; and the Irish blood in my veins naturally drew me to Ireland, where I enjoyed myself so much. I remember spending all day in one of the towns in the pottery district, where President Woodruff once baptized so many people. I had hired the town hall and spent the day distributing handbills and announcing the meeting I was going to hold. I was traveling alone at that time, and felt enthusiastic on account of the great success President

Woodruff had had many years before in that town. As a result of my labor I had a congregation consisting of two people, an old man and an old woman; and I don't think I converted either one. I made up my mind that President Woodruff had fished that hole dry; but the many spawning seasons that have passed since then have no doubt caused a few trout to wander in that direction, that might yet nibble at the Gospel hook, if the Elders will be energetic in casting in their lines.

I carry in my grip now my English Testament, marked up while on my first mission, and if the young Elders who are now in the field could only realize how interesting this missionary book is to me, and how my thoughts wander back to my boyhood days in the mission field as I turn its pages to re-read the passages I committed to memory and marked as I was walking through the green lanes of England, or sitting beneath the shade of some tree by the roadside, I know they would cherish the Bibles they are now carrying and would look forward to the time when their pages would bring them back to their missionary childhood days once more. I would not care to part with the Testament I used while on my first mission, and it has been my constant companion while here in the South.

I know you most thoroughly enjoy visiting your conferences there, also your trips on the Continent; and I can see from your report that you are kept busy. You are doing a great work, Brother Grant, and of course you know what your reward will be. I say, may God bless you in all your labors and give you the spirit of your holy Apostleship at all times.

Now a little about my mission. It will soon be seven years since my labors started in the South, and I feel as though I am getting a very fair start in my mission. This is a place of magnificent distances, and the business that springs up in one place and trouble coming from another keeps me on the go almost constantly. It is a very common thing to "jump" from Chattanooga to Florida, and as soon as I get through there to receive word that I am needed in Virginia. Once I left here for Cleveland, Ohio, and while there received word that took me immediately to Tampa, in the Southern part of Florida. This was from the Northern to the South line of the United States of America; and lately we have been doing quite a missionary work on the island of Key West. I leave to-morrow for Mississippi, and during the last four weeks we have held conferences in Georgia, Florida, North Carolina, South Carolina, Virginia, Kentucky, and Tennessee. I will go to Salt Lake in about a week and then hold the remainder of the conferences when I return. My mileage shows a little over 238,000 miles since I started on my mission labors in the South, and some of which have been under very trying circumstances

I have dined with the wealthy, lived in a house where abject poverty prevailed, preached upon the streets of most of the prominent cities of the South, held meetings in her halls, in her country districts, and have been escorted out of some of her villages with shot-guns and rifles. If I have been the instrument in the hands of God of pointing out to some the path which started them in the right direction, I thank God for the same, and give Him the praise. If the rejection of my testimony has sent anyone to hell, well—perhaps they will pay more attention to it the next time someone comes along and offers it to them. The longer I live the more I realize that we are sent into

the world to preach the Gospel as a witness, rather than with the expectation of converting everybody.

I firmly believe, and I do know beyond a question of a doubt, that our Church comes from God, and if we remain true He will amply reward us when we get back home. I think Paul thoroughly understood matters this way when he said, "What is my reward then? Verily, that when I preach the Gospel I may make the Gospel of Christ without charge, that I abuse not my power in the Gospel." There have been almost three million of the little "Friendly Discussion" tract published, and almost one hundred and five thousand of the "Durant" book. If they have been the means of showing one person where the Gospel is to be found, then I am satisfied; if not, then I believe with all my heart that they have warned some people, and perhaps they have in this way performed an honorable mission.

Well, Brother Grant, may God's choicest blessings be with all His servants who are laboring in the vineyard, and may He bless every word that is now being sent out to the people by His servants, as well as the words which were thundered into the ears of mankind by our devoted fathers. Some time ago I gained the consent of the Presidency to bring forth a work containing the thoughts of our leaders upon the different principles of the Gospel, and as I go through the old sermons in preparing this work, I often find myself buried in one of your father's sermons. He was indeed a "Lion of the Lord," and I come across many old people in the South who never tire of relating his victorious battles with the priests of Baal. I recently read some funeral remarks by Brigham Young, delivered at the time of your father's death. He said your father was a lion, and he said there were young whelps growing up who would yet be equally as strong. My earnest desire is that you and I and all the Elders who are engaged in missionary work may be numbered among these whelps.

THE HAND OF THE LORD.

A MIRACULOUS INCIDENT IN THE LIFE OF APOSTLE MARRINER W. MERRILL, AS TOLD BY HIMSELF.

In the winter of 1855, I worked in what was then called North Mill Creek canyon. The only team I had at that time was one yoke of oxen. With this I kept myself busy during the latter part of the fall of 1854 and the beginning of the winter of 1855, in hauling wood from the canyon to Salt Lake City, where I sold it for what I could. In January, 1855, the snow in the mountains was so deep that I was unable to procure firewood; and I decided to haul some pine house and stable logs. Myself and some brethren, therefore, shoveled and broke the road to a small red pine patch of timber on the side of the mountain, and when this road was completed, for two days we together hauled logs and timber to the city.

Just at that time the weather became extremely cold, and a dense winter fog hung over the valley, but high up in the mountains one could overlook the cloud of fog. This condition prevailed for several days, but exactly how cold it was I cannot say, as thermometers were very scarce in those days. It

was during one of the early days of this cold spell that the following incident occurred: I left home very early in the morning to obtain a load of logs. My wife remonstrated with me and tried to prevail upon me not to go, as the weather was so very cold. I did not, however, heed her kind entreaties, but started upon my journey; and on arriving at the timber, was surprised to find that I was the only one who had come for a load. I worked very rapidly for two reasons; one was that I might keep warm, and the other that I might return home early. I cut, trimmed and prepared five nice, red pine logs, about thirty feet long and ten inches thick at the butt-end, and about six inches at the top. These I succeeded in getting down to the place where I had left my bobsled and camp outfit, about a half mile distant. The place of loading was very slippey, it being rather on a side hill. I had my five logs arranged side by side below the sled, my oxen being chained to a stump where they were quietly eating their hay. I proceeded to load the logs, designing to place three on the bottom and two on the top of the three, which was my usual way of hauling timber of that kind. I succeeded in getting the first log on the sled without much difficulty. The bunk (canyon men will know what a bunk is, especially if they were born in New Brunswick) being icy, it was with some difficulty that I could make the log stay where I had placed it on the sled; but I finally succeeded in blocking it up, and thought it secure. Then I turned around to load the second log, and as I did so, the blocking gave way and the first log slid rapidly from the sled, catching me in the hollow of my legs and throwing me forward on my face across the logs lying there. In falling, the hand-spike in my hand, which I had been using in loading the logs, fell far from my reach; and I was pinioned completely across the timber. The log that had slipped from the sled lay across my legs, which were on the hard ice, and my body was lying across the four logs.

I began to think that I was thus doomed to perish in the canyon. I struggled desperately to release myself, but every effort seemed to bind me the more firmly beneath the terrible load which seemed crushing my very bones. While thus struggling for relief I also prayed earnestly to the Lord for assistance, and while doing so I lost consciousness.

When I next regained my senses I was half a mile down the canyon from the place where I began to load, and was seated upon the logs, which were loaded in the exact position that I had designed to put them—three on the bottom and two on the top of the three. All were nicely bound with chains; I was sitting upon my sheep-skin with the woolly side up; my whip was on my load carefully so it could not lose; my overcoat, home-made jeans, lay across the load in front of me, but within my reach. As I arose from my stupor, I spoke to my oxen and they stopped; and I viewed my surroundings with feelings that cannot be described. I quickly took my bearings, as I was familiar with every point in the canyon. Being quite cold, I essayed to jump from the load, and put on my overcoat; but to my surprise my limbs refused to do my bidding, they were so sore and my body was so badly bruised. I sat there and reflected for a few moments upon my peculiar situation. I looked around my load and found everything in place just as I would have put things myself. My axe was firmly bedded in the but end of one of the logs, and everything else was in first-class condition.

After making another unsuccessful effort to get from the load, I reached my coat, put it on as best I could in a sitting posture, and started my oxen for home. I arrived safely about an hour later than my usual time. My wife was very uneasy about me on account of the lateness of my arrival, and because of the fear ever present with her during the whole day, that something would happen to my injury. She met me at the corral and carried me in her arms to the house, which she was then quite able to do, I weighing but a little over a hundred pounds. I was placed in a comfortable position on the bed, and she then cared for my team. For some days she carefully nursed me before I was able to move around the house.

I have hesitated to narrate this incident because of the skepticism which is so common at the present day, even among some who profess to be Saints, concerning things somewhat supernatural; but I can truthfully testify in all soberness, that some power which I did not see assisted me from the position which doubtless would have speedily cost me my life. As I was preserved for some purpose known to my Heavenly Father, so do I also believe that God will bless and preserve the lives of His faithful children, just as long as it is necessary for them to live to accomplish their missions upon the earth. The youth of Zion, and all who have made covenants with the Lord, should therefore exercise faith in Him, and He will, if necessary, send angelic visitors to sustain and preserve those that put their trust in Him.—*Juvenile Instructor.*

BOYS AND CIGARETTES.

A MAGISTRATE in Harlem Court, New York, made the following significant declaration the other day:

"Yesterday I had before me thirty-five boy prisoners. Thirty-three of them were confirmed smokers. To-day, from a reliable source, I have made the gruesome discovery that two of the largest cigarette manufacturers in this country soak their product in a weak solution of opium."

The fact that out of the thirty-five prisoners thirty-three smoked cigarettes might seem to indicate some direct connection between cigarettes and crime. And, when it is announced on authority that most cigarettes are doped with opium, this connection is not hard to understand.

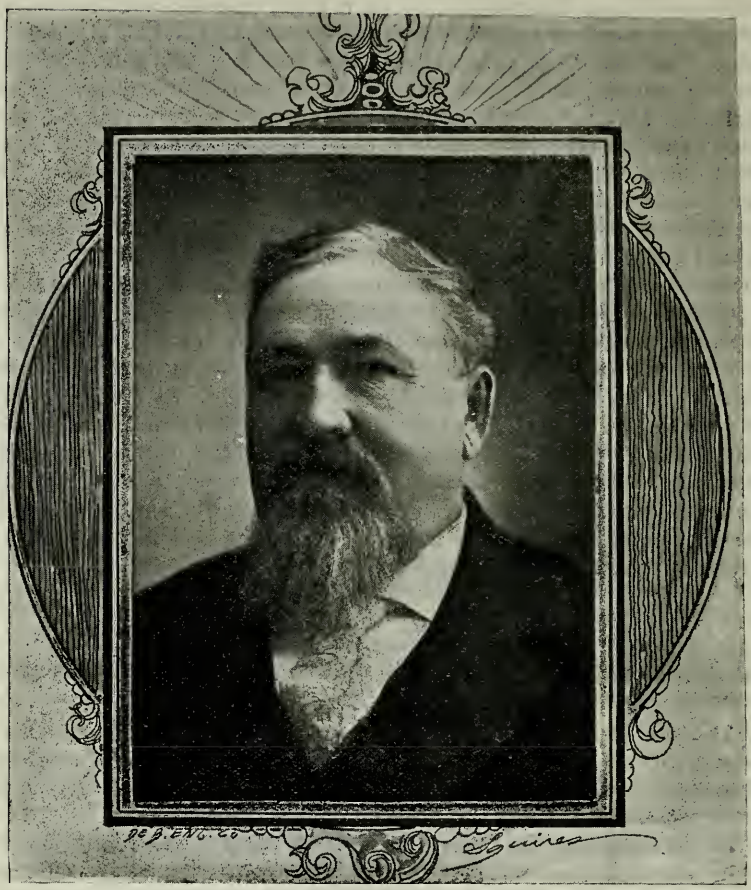
The cigarette is to young boys very much like what whiskey is to grown men. If it does not directly cause crime it at least accompanies it in nine cases out of ten.

Opium is like whiskey—it creates an increasing appetite that grows with what it feeds upon. Even pure tobacco has the same effect.

The growing boy who lets tobacco and opium get a hold upon his senses is never long in coming under the domination of whiskey, too.

Tobacco is the boy's easiest and most direct road to whiskey. When opium is added, the young man's choice of resisting the combined forces and escaping physical, mental, and moral harm is slim indeed.

It is a deadly combination in most cases. There are few, if any, cases in which it is not more or less harmful. Stomach and nerves and will power weakened for life is the common result, even though the habits finally be mastered.—*Cleveland Press.*



APOSTLE MARRINER W. MERRILL.

Marriner West Merrill was born in Sackville, Westmoreland Co., New Brunswick, September 25, 1832. His father was a farmer and a worker in the timber, and in such outdoor labor did the young lad take part. The spiritual side of his nature developed at an early age. When nine years of age he had a vision, prophetic of his future life. Apostle Merrill tells of this incident as follows:

"When I was a boy of nine years, my mother sent me to the hay-field where my father and brothers were at work, to call them to dinner. On the way became unconscious, and was clothed with a vision that I distinctly remembered when I regained my usual feelings and thoughts. After I became conscious I found myself in a log cabin, located on the way to the field. In this cabin I was on my knees in the attitude of prayer. In the vision I saw the Church and the Prophets Joseph and Brigham. I saw the travels of the Saints from

Nauvoo to Utah. The sight of the covered buggies and wagons was peculiar to me, for at that time I had not seen such vehicles, nor had I ever seen the mules which I beheld in my vision. I saw two and sometimes six mules to a wagon. The progress and development of the Church were shown, and the persecutions of the Saints were made clear to my understanding, and I heard a voice which told me that all I beheld was true, but I was cautioned to keep to myself what I had seen until I should have the opportunity of leaving my native country. Upon reaching home I was pale, and it was some time before I could speak distinctly."

The Gospel was first preached to him by a native Elder, but later some traveling Elders came into the neighborhood of his home. He accepted the message they brought, and was baptized in April, 1852. On September 5th of the same year, he was ordained a priest. Some time before this, however, he had learned that his mother had been for a long time a member of the Church, she having been baptized in 1836. He was the only one of his father's large family who joined the Church and remained faithful to it.

About a year after his baptism the spirit of gathering took possession of him, and he started for the West. He had gone no farther than Boston when his father died, and he returned home. After a time, he started again, and, after a series of adventures and mishaps, the young man arrived in Salt Lake City, September 11, 1853.

For a good many years Brother Merrill worked in the mountains near Salt Lake City, getting out wood and logs. He was also engaged in sawing lumber and shingles. It was while engaged in these labors that he had the remarkable experience which is related in another part of this issue of the STAR.

In the year 1860 Brother Merrill moved to Richmond, Cache County, where he soon became one of the leading men in the developing of that valley. In 1861 he became Bishop of Richmond, which office he filled for eighteen years. Bishop Merrill took large contracts for building the railroad into northern Utah and Idaho and Montana, and in this way he gave employment to a large number of people, bringing much money into the community.

In the year 1870 Bishop Merrill performed a short mission to Nova Scotia and New Brunswick. He was made a counselor in the Cache Stake Presidency in 1879. In 1884 he was appointed President of the Logan Temple, and in the year 1889 he was called to the Apostleship, and ordained to that office under the hands of the First Presidency and eight of the Twelve, President Wilford Woodruff being mouth.

Besides his high ecclesiastical positions, Apostle Merrill has held many civil positions of trust. His labors, however, during his later years have been confined to the important work of presiding in the temple at Logan.

"Apostle Merrill's powers of organization, his personal and family discipline, his persistent effort and indomitable will," remarks Joseph M. Tanner, "make his life a study of value to all young men who undertake to grasp and deal with the material conditions of life, and bring the forces of nature to their aid and use. He is not a man of many words, but is prone to feel the silent forces of life, and observe the feelings and thoughts of others. Little given to speculative philosophy and poetical imaginations, he is, nevertheless, a man of strong and abiding faith."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, APRIL 27, 1905.

EDITORIAL

PREACHING FOR HIRE.

THE following statement was recently made by President William H. Harper, of the University of Chicago:

"It is an indisputable fact that the percentage of young men looking forward to the ministry as their profession is decreasing. Some of the elements contributing toward this alarming decrease may be illustrated. One of these is the change in the relative standing of the ministry among the professions. The position of the minister, for various reasons, has been steadily losing power, while the lawyer, physician, teacher, engineer, and others have rapidly stepped to the front. The feeling that perfect liberty of thought and expression is prohibited in a great majority of the pulpits hinders many young men from preparing themselves to serve the church. Furthermore, inadequate salaries tend more than anything else to diminish the influence and importance of the minister in the social and civic life of the community."

In a recent number of a Church of England paper the editor also discusses the reason for this dearth of clergymen, which it seems is at present experienced in all denominations, and especially in the Church of England. The three main reasons for this scarcity of preachers are given as, first, the spirit of doubt which has been brought about by the "higher criticism" of the Bible; second, the poor, and even uncertain salaries paid; and third, the uncertainty of promotions from subordinate to independent positions, which promotions usually carry with them an increase of salary.

To the Latter-day Saints, who look upon the Gospel from the same view point as the Former-day Saints, the last two of these propositions appear exceedingly strange. This placing the ministry of the Word of God and the saving ordinances of life and salvation on the same plane as a profession or vocation whereby men earn their livelihood, is little less than sacrilege. In this same paper there are advertisements calling for curates, and stating the advantages and salaries which the positions bring.

"Ye have not chosen me, but I have chosen you, and ordained you," said Jesus to His disciples; and when we contemplate the manner in which the messengers of life and salvation were called to the ministry in the Primitive

Church, we can see the difference between the custom of those days and that which exists in modern Christendom.

Religion is indeed made cheap when it is thus rated, advertised, and entered into competition with the professions. When the authority to administer in sacred things can be secured through barter, even as merchandise is bought and sold, then indeed we must conclude that conditions are now as they were predicted by the ancient Prophet Micah when he declared:

"Thus sayeth the Lord concerning the prophets that make my people err. . . . Night shall be unto you, that ye shall not have a vision; and it shall be dark unto you, that ye shall not divine; and the sun shall go down over the prophets, and the day shall be dark over them. Then shall the seers be ashamed, and the diviners confounded: yea, they shall cover their lips; for there is no answer of God. . . . Hear this, I pray you, ye heads of the house of Jacob. . . . The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money; yet will they lean upon the Lord, and say, Is not the Lord among us? none evil can come upon us." (Micah iii: 5-11).

N. A.

THROUGH the columns of the *Deseret News* we learn of many pleasant conference reunions that took place during the recent general conference in Salt Lake City. Among those who were present and took part in the exercises we find many names of Elders who have recently been laboring in Great Britain. These reunions are times of great pleasure, when Elders and Saints renew the associations formed while in the mission field.

THE Elders in communicating with this office would greatly aid the different departments of the work here if they would not send all their business in one general letter. Orders for books, tracts, STARS, etc., should be on a separate sheet of paper, and all communications intended for publication in the STAR should be separate and marked "For the STAR." If the Elders and the Saints will kindly remember this it will obviate much inconvenience, and ofttimes much delay.

BROTHER HENRY J. LILLEY, a member of the small branch of the Church at Karachi, India, has sent to this office the sum of £22 0s 10d in tithing from the Karachi branch. There are no traveling Elders at present in India, but the Saints express an earnest desire to have some sent to them. The Saints in Karachi have shown in a substantial way their allegiance to the Church of Christ, and without doubt, God's blessings are bestowed upon them for their faithfulness.

THE seventy-fifth annual conference of the Church was held in Salt Lake City, April 6, 7, 8, and 9. The large tabernacle was filled from the opening session to the close, and a spirit of unity and love was manifested throughout the proceedings of the conference. On April 6 the general authorities of the Church were presented and sustained. Apostates and other enemies of the Church had tried to create opposition to President Smith, and

perchance bring confusion into the conference, but their plans failed completely. The Saints rallied to their standard bearers, and supported them with greater enthusiasm than ever. President Joseph F. Smith made the opening address, which will be given in next week's STAR.

Releases.—President Darwin R. Harris, and Elder Albert H. Holman of the Norwich conference; President John W. Gailey and Elder Joseph W. Lee of the Sheffield conference; Imri B. Needham of the London conference; Luke H. Crawshaw of the Manchester conference; William E. Maxwell of the Scottish conference, are honorably released to return home per s.s. *Arabic*, May 12, 1905. Elder Albert Choules of the Newcastle conference is honorably released to return home at his pleasure.

Appointments.—Elder Henry A. Grover is appointed to succeed Elder Darwin R. Harris as president of the Norwich conference; Elder Joel R. Parrish is appointed to succeed Elder John W. Gailey as president of the Sheffield conference.

Departure.—President Willard T. Cannon of the Netherlands mission, was honorably released and returned home per s.s. *Teutonic*, April 19th, 1905.

FROM THE MISSION FIELD.

Baptisms at Wisbech.—Elders John F. Anderson and Horace W. Vincent send the following: "After a number of months labor in this part of the Lord's vineyard, we are pleased to report two baptisms which took place April 24th, 1905, in the river, two miles out of town. These two in conjunction with one baptized in Norwich, April 16th, 1905, make three honest souls from Wisbech baptized into the Church of Christ. The ceremony was performed by Elder Anderson. We feel to thank the Lord for this, and as other true investigators are becoming interested, we hope to soon have an increase in members."

Progress in South Africa.—President Lyon of the South African mission sends word that the Elders there are enjoying the spirit of the Lord in abundance, and that marked progress is being made. They have many opportunities to hold cottage meetings, which are usually well attended. British South Africa has an area of two million square miles, with a population of over seven millions, one tenth of whom are white. President Lyon has received requests from Bloemfontein, Orange River Colony, for missionaries to learn the Dutch language. There are three members of the Church in that city, and they have interested others.

Meeting-house Burned.—From the *Elders' Journal* of April 15th we clip the following item: "On the night of April 1 the meeting-house of the Saints at Gavin, Miss., U.S.A., was burned to the ground by the hand of some of their persecutors. The building had recently been repaired and fitted up with seats. A nice collection of Sunday school literature and song books

decorated their little library, and everything went up in smoke. They joyfully assembled on Sunday morning for their regular services, only to behold their church reduced to ashes. Their good, peaceable, Christian (?) neighbors, who claim to have the religion of Jesus Christ in their hearts, and whose prayers are loud and long, are responsible for the crime."

Branch Organized at Aberdeen.—Elders George W. Webster and David H. Packard send the following from Aberdeen: "No doubt the readers of the STAR would be pleased to hear of the success we are having here in the Granite city. We had the presence of President Eccles on the 9th inst., when an organization of a branch of the Church was effected. We also had the privilege of leading three honest souls down into the waters of baptism. There were about forty friends and investigators present to witness the ceremony, and they seemed to be very much interested in the service. We also had the privilege of baptizing another honest soul on the 23rd inst. We held a meeting at the Baths by the request of friends that were gathered there. The work is in a prosperous condition here, and prospects are encouraging for more converts in the near future. We are rejoicing in the work of the Lord in this part of His vineyard."

The Work in Japan.—From a letter written by President Horace S. Ensign of the Japanese mission, we are privileged to make the following extracts regarding the progress of the Gospel in that far off land:

"The Elders are all hard at work. Elders Stoker and Hedges spent part of the winter in the country, but at present are at headquarters completing their writing and translations. Elder Hedges is writing a tract on 'Faith'; Elder Stoker is completing the translation of 'A Brief History of the Church'; Elder Caine is looking over and writing, in the characters, Elder Featherstone's tract on the "Life and Mission of Jesus Christ," which he wrote and translated before leaving for home; Elder Taylor spends most of his time on the translation of the Book of Mormon, having completed it as far as the end of the 23rd chapter of Mosiah. He informs me that at his present pace he will be able to complete the translation of the whole book by the end of the year. Of course you realize that considerable work will necessarily have to be done after this is completed before it will be ready for the press. I am very happy to be able to tell you that your humble servant has completed the writing of the music for the hymns, which have been arranged into Japanese verse. Arrangements have been made for the publication of our hymnal, as we intend to call it, the printer having the work in hand at present. I received the first proofs yesterday. We have just received from the printer the tract 'My Reasons for Leaving the Church of England and Joining the Church of Jesus Christ of Latter-day Saints,' as it has been published in Japanese, having been translated by Elder Caine. Elder Hedges' tract, 'Prayer,' has been given to them and we expect it soon. You will see that we have been doing some writing and translating during the past year. We are very happy in our work and have every hope for the future. We feel that with our present assortment of literature, and with that which we will

publish soon, we shall be able to accomplish something. During the past year we have not made any special attempt to make converts, but have confined our efforts to writing and translating, preparing ourselves and getting things into shape for a thorough campaign in the near future. During 1904 we had two additions only to the Church, and so far they are both faithful.

"Haru is the same steady, slow girl; and while at times she tries us, we are glad to have her here. She is full of faith and good works. She has bought one hundred tracts, and often in the afternoon after her work is done, she will take a small package and go out and visit among our neighbors, telling them as best she can what we teach, and begging them to investigate the teachings contained in the tract. In this way she is doing considerable good. She pays her tithing, and on the first of the new year she came to me saying that while she was unable to do much, yet she had a desire to make a small donation to assist in the publication of the hymns. Then she handed me a piece of paper containing five yen. I must say that a big lump came up in my throat and I was made to rejoice at this exhibition of her faith. Five yen (10s.) is no small amount for a person of her station and wealth."

THE NEWCASTLE CONFERENCE.

THE semi-annual Newcastle conference was held in Odd Fellows' Hall, West Hartlepool, on Sunday, April 23rd, 1905. Elder Nephi Anderson of the Liverpool office, President Alexander Adams, and fifteen traveling Elders of the conference were present. President Grant was not able to be with us because he was suffering from a cold. The three regular services were held, and throughout the day a good spirit prevailed.

After the usual exercises in the morning service, President Adams greeted those present, and made a few opening remarks, reporting the conference to be in a prosperous condition. He also presented the general and local authorities, who were unanimously sustained, after which the statistical report showing the past five months work was read. Elder William W. Hardy was the first speaker, followed by Elders Matthias W. Lowe, Orson John Hyde, and J. Marlow Taylor, all of whom spoke briefly on some of the principles of the Gospel and bore testimony to the truthfulness of the Latter-day work. Elder Nephi Anderson made a few remarks to the Saints by way of encouragement.

At the afternoon meeting Elders James McFarlane, William White, Jr., and Vincent F. Wootton bore testimony to the truthfulness of the Gospel, and spoke of the necessity of obeying the same.

Elder Anderson spoke concerning the nature of the faith in Christ, as exercised by the Latter-day Saints, showing that it led them to obedience to the extent that they were willing to make sacrifice for the Gospel's sake.

At the evening meeting Elder Albert Choules referred to the mission of the Savior, and showed that it was necessary for mankind to obey the principles of the Gospel.

Elder Anderson spoke on how salvation comes by the grace of God, showing that it is through the application of Gospel principles that the grace of God is applied to mankind in its fullest meaning.

President Adams spoke on the new birth, and referred to the Savior's sermon on the mount, showing the nature of the character one must establish in order to obtain eternal life.

During the day several anthems were rendered by the Middlesboro choir, under the direction of Elder Robert Hazen, Jr. Sister Alice Bird sang two sacred solos.

On Saturday evening the Elders met in council meeting and gave in their reports.

J. Marlow Taylor, Clerk of Conference.

EXTERNAL EVIDENCES OF THE BOOK OF MORMON.

BY ELDER ALBERT H. THOMAS, OF THE LIVERPOOL CONFERENCE.

The Latter-day Saints claim for the Book of Mormon, that it is a record of the hand-dealings of God with the ancient inhabitants of the American continent, the same as the Bible is a record of God's dealings with the ancient people of the Eastern hemisphere; that America was once peopled by a colony who left Asia at the time of the confusion of tongues, when the building of the Tower of Babel was undertaken; that these people were civilized and flourished for about seventeen centuries, then became extinct; that America was again peopled by a colony of Hebrews that left Jerusalem 600 years B.C.; that these were civilized, and built great cities; and that they had a record of the creation and of the flood, and observed the laws of Moses.

When America was discovered in the 15th century, the country was thickly populated with roving bands of Indians or "Red men." Scientific men have made it their study to find out this people's history. The Indian traditions are not sufficient, but they give a valuable clue, as they furnish some of the evidence of the truth of the Book of Mormon.

Lord Kingsborough, in his "Mexican Antiquities," vol 6, page 401, says, "I cannot fail to remark that one of the arguments which persuades me to believe that this nation descends from the Hebrews is to see the knowledge they have of the book of Genesis. It is impossible on reading what Mexican mythology records of the war in heaven, of the creation of light, and the division of waters, and the sin of Adam and Eve, not to recognize Scriptural analogies; but the Mexican tradition of the deluge is that which bears the most unequivocal marks of having been derived from a Hebrew source. This tradition records that a few persons escaped in an ark when the earth was swallowed up by the deluge; that the chief of whom invented the art of making wine; that Kelua, one of his descendants, was present at the building of a high tower, which the succeeding generation constructed with a view of escaping from the deluge should it occur again; that God, incensed by their presumption, destroyed the tower by lightning, confounded their language and dispersed them, and that Kelua led a colony to the New World."

Boturni, on page 6, of his works says, "There is no Gentile nation that refers to primitive events with such certainty as the Indians do. They give us an account of the creation of the world, of the deluge, of the confusion of

languages at the time of the Tower of Babel, and of all other periods and ages of the world."

Rosales, in his history of Chili, affirms a tradition among the Chilians to the effect "that their forefathers were visited by a wonderful personage, full of grace and power, who wrought many miracles among them, and taught them of the Creator who dwelt in heaven in the midst of glorified hosts."

Prescott, in his "Conquest of Mexico," page 465, refers to the symbol of the cross which was found by the Catholics who accompanied Cortez, as common among the natives of Mexico and Central America. "In addition to this sign of a belief in Christ," he says, "a ceremony akin to that of the Lord's Supper was witnessed with astonishment by the invaders. The Aztec priests were seen to prepare a cake of flour, mixed with blood, which they consecrated and distributed among the people, who, as they ate, showed signs of humiliation and sorrow, declaring it was the flesh of Deity."

The origin of these traditions that exist among the American Indians may be a source of wonderment to the scientist, explorer, or historian, but to the Latter-day Saint they are perfectly clear, for the Book of Mormon teaches that Christ visited ancient America, after His resurrection, and organized the Church the same as it was in Palestine.

The knowledge that these Indians have to-day of the creation, of the flood, and of the Savior, has been handed down from father to son throughout the past centuries. To-day the Indians do not worship idols, but what they call the "Great Spirit," and they believe in a hereafter.

The Book of Mormon also claims that the aborigines of America were once a highly civilized people; that they built beautiful cities, and understood the use of metals; that they were an agricultural people; that they understood the art of glass and brick making.

Baldwin in his "Ancient America" incorporates the conclusions of Mr. Bradford regarding the ancient occupants of North America, and says:

"They were all of the same origin, branches of the same race, and possessed of similar customs and institutions.

"They were populous, and occupied a great extent of territory.

"They had arrived at a considerable degree of civilization, were associated in large communities, and lived in extensive cities.

"They possessed the use of many of the metals, such as lead, copper, gold, and silver.

"They sculptured in stone, and sometimes used that material in the construction of their edifices.

"They had a knowledge of the art of pottery, producing urns and utensils formed with taste, and constructed upon the principles of chemical composition.

"They worked the salt springs and manufactured salt.

"They were an agricultural people, living under the influence and protection of regular forms of governments.

"They possessed a decided system of religion, and a mythology connected with astronomy, which, with its sister science, geometry, was in the hands of the priesthood.

"They were skilled in the art of fortification.

"The epoch of their original settlement in the United States is of great

antiquity; and the only indications of their origin to be gathered from the locality of their ruined monuments, points toward Mexico."

Harper's Weekly for October, 1897, contains the following by Henry C. Walsh: "Much has been done in recent years to throw light upon the history of the ancient races of the East, but comparatively little interest has been taken, even by American archæologists and scientists, in the ancient and marvelous civilization whose traces are to be found scattered over our continent, particularly in Central America and Mexico. That a civilization once flourished in these regions, much higher than any the Spanish conquerors found upon their arrival, there can be no doubt. By far the most important work that has been done among the remains of the old Maya civilization has been carried on by the Peabody Museum of Harvard College, through a series of expeditions it has sent to the buried city, now called Copan, in Spanish Honduras. In a beautiful valley near the borderland of Guatemala, surrounded by steep mountains and watered by a winding river, the hoary city lies wrapped in the sleep of ages. The ruins of Copan, although in a more advanced state of destruction than those of the Maya cities of Yucatan, have a general similarity to the latter in the design of their buildings and in the sculptures, while the characters in the inscriptions are essentially the same. It would seem, therefore, that Copan was a city of the Mayas; but if so, it must have been one of their most ancient settlements, fallen into decay long before the cities in Yucatan reached their prime. The Maya civilization was totally distinct from the Aztec or Mexican; it was an older and also a much higher civilization.

"So far the Peabody expeditions have confined their attention to the temples and palaces, and though for several seasons quite a little army of natives has been engaged in excavating, yet the work that has been accomplished amounts to little in comparison with that which remains to be done. To clear the main structure alone will be the work of years. Could the vast structures be restored, our present buildings would seem as pigmies in comparison; and certainly no city of the modern world could boast such a profusion and richness of carved and sculptured ornamentations."

These quotations will suffice to prove that what the Book of Mormon says regarding the ancients of America is true, as the proof comes from recognized authority.

We read in the Book of Mormon, I Nephi xviii: 25, that there were horses and domestic animals on the American continent in the possession of this people. When Columbus discovered America there were no horses there, and seeing this apparent contradiction to early discoveries many pronounced the book to be false. But in recent years the explorers and scientists have found evidences of the horse and other domestic animals in these ancient cities and in such places as to prove beyond doubt that they existed pre-historically.

New evidences are being found at the present time to show to the world that a prehistoric people did live upon the American continent, and all evidences in favor of this are in favor of the Book of Mormon, which adds just that much more to the external evidences of its authenticity.

The following is a clipping from the *Liverpool Post and Mercury*, under date of December 26th, 1904:

"In the canyons of Arizona and New Mexico some explorers are hard at work unearthing the houses of a strange people which dwelt there centuries ago. Before the pyramids of Egypt were built—we are quoting a Chicago newspaper—the cliff dwellings in Arizona were in full swing. The pottery which has been discovered in the subterranean houses bears a striking likeness to Egyptian ware, and an authority has declared that the inscriptions on the walls of the houses are exactly the same as the inscriptions which have recently been unearthed in Egypt. Mummies in dozens have been dug out of the cliffs, and learned men have decided to form a society to study out the details in comparison with the discoveries in Egypt."

AT THE BEAUTIFUL GATE.

"Silver and gold have I none,
Nor scrip in my purse I bear;
The simple crust and the proffered cup
And the borrowed bed my share.
No wealth of the world is given
By Him Who sendeth me,
For my treasure safe in the vaults of heaven
Is held in fee.

"But such as I have, I give;
By the word of my will I bring
Strength to the helpless in his need,
Joy to the sorrowing:
The dead are claimed from death,
The deaf and the silent talk:—
In the name of Christ of Nazareth,
Rise up and walk!"

And lo! the miracle wrought,
In the breath of a moment made
The change of a lifetime's hopelessness,
And a lifetimes pain allayed!
He who had followed creeping
Where his fellow beings trod,
Behold him, upright, walking, leaping
And praising God!

SELECTED.

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